

## THE BRETHREN'S EVANGELIST

A Religious Weekly,  
Having the BIBLE for its Creed.

H. R. HOLSINGER, Editor.

ASHLAND, O., SEPT. 10, 1894.

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Those marked \* have not redeemed their pledges.

## EDITORIAL CORRESPONDENCE.

We are writing at New Enterprise, Pennsylvania, on Saturday, August 30th, at the house of brother J. Z. Replogle. In resuming our correspondence we are at a loss to know exactly where we left off in our last, as we have kept no diary, and have not yet seen a copy of the EVANGELIST containing the letter. We regret this, for we are quite uncertain as to whether we have reported any part of the present trip. Hence we will write as if we had not done so and grant discretion to the office management not usually allowed with the editor's manuscript.

Our first stop was at Cloverdale, Virginia, with the Brethren of the Bethany church. We stopped with brethren Christian, Nathan and Edward Nininger's. This is one of the places where brother Bashor labored last winter and did such good work. The church is not large but the members are zealous for the cause. They have also lately suffered much through a matter which gave rise to the following unjust insinuations in the Gospel Messenger, by D. C. Moomaw:

"The sewage from the Progressive camp in Virginia is excessively odorous at this writing. It seems that between the flesh and the fleece they are having a rough-and-tumble time of it. Let their faithful chronicle, the EVANGELIST, publish a detailed account of recent transactions, and it will be an offset against many ugly things they have written about us."

The passion for reformation is wonderfully active just now, both in politics and religion. It seems that when somebody don't have things done just to their liking, or are not appreciated, or can't be boss, they just raise the cry of "reform" and set about to get up a new party. I have noticed however, that the new-be reformers generally need as much reforming as anybody else, and the world would be better off if they would employ their precious time and their small brains in reforming themselves."

If brother Moomaw would have made a proper investigation before he reported, he would have learned that much of the unpleasant odor arose from his own disordered moral digestive organs. "People who live in glass houses should not throw stones." The German Baptist church should be the last to mention cases like the one which has given rise to the disgrace brought upon the Bethany church, Virginia. They need only review their own record, and they would not be the first to cast a stone.

Our next visit was at Hagerstown, Md. Here we visited at brethren E. S. Miller's B. F. Fahrney's, Jos. Emmert's and Elder Andrew Cost's,

and preached once at or near brother Cost's. At the appointment at Funktown we were feeling too ill to serve, and so had the pleasure of hearing brother J. D. McFaden, who was ordained to the ministry in this church at this meeting. We gladly welcome brother McFaden into the ministry of the Gospel of Christ in the Brethren church. He has served in that capacity in the Methodist church for several years, but could not fully enjoy the liberty of the Gospel in that connection, and hence the change of his church relations.

Thence we turned westward. Stopped over night with our brother Ephraim, at Saxon, Pa. Had not met with them for a number of years, and hence our interview was very pleasant and enjoyable. The next was at Father's at Clover Creek, Pa. Found them in their usual health, the frailties of increasing years excepted. Mother is holding her own remarkably well, and father would be quite active yet if it were not for his loss of sight. He is nearly blind, but can still find his way about in his home and neighborhood. We also visited others of our relatives and friends, and enjoyed their society. Brother J. L. Wine-land, who had looked to our visit with longing anticipations, was not permitted to enjoy the meetings on account of illness; but we were happy to find him convalescent and free from pain. Since our last visit to this family a great change has come over it by the removal of the wife and mother. An important place is vacant. We also visited at the homes of brethren Samuel Graybill and J. W. Wingert, M. D., and preached at several school houses. Met numbers of our acquaintances whom we cannot mention, but whose society we enjoyed very much.

Preached at Martinsburg, in the Methodist church, and called upon sister Hannah Puterbaugh, widow of brother George Puterbaugh, who died since our last visit to the family. Also upon sister Elizabeth Puterbaugh, widow of David Puterbaugh, deceased many years, and who with her daughter Rebecca, are the only surviving members of the family. Took a meal with brother Will L. Spanogle's, and one at brother S. B. Furry's, brother John G. Snyder's, brother Quarry's and brother C. B. Dilling's, all in the bounds of the Martinsburg church. Brother Dilling brought us into the New Enterprise church, on Thursday August 28th, and our first duty was to serve the funeral of Thomas Orval Dooly, a sweet little babe of four months and one day, son of brother Henry R. and sister Mattie Dooly. Brother Spanogle had been called but could not well serve. The bereaved friends have our sympathies in their affliction. Since here we have visited brother R. C. Replogle's, and now are at brother Jacob's. We have been almost constantly engaged in answering private correspondence and writing these notes, and have had but little time for visiting. The friends, however, seem to appreciate our situation, that we are not out on a visiting tour, but on a business trip, and that our motto is "Business before pleasure." We have preached twice, once in the church, and last night in the grove, which has been very comfortably arranged for the purpose. There was a large and attentive audience last night, and we expect a large attendance over Sunday, if the weather will be fair.

Brother S. L. Buck is quite ill, and is much missed in the services. The indications to-day are for the better.

We remain here over Sunday, and then go to Conemaugh.

H. R. HOLSINGER.

## SUPPLEMENTARY.

Our editorial correspondence this week makes allusion to a trouble existing in the Bethany church, Virginia, which it is not proper for us to report fully as yet. The matter alluded to has not been investigated or tried as far as we know, therefore it is not proper for us to say much about it. Whatever the results of an open trial and fair investigation will demonstrate, the EVANGELIST will not fear to disclose. The investigation should be made as soon as possible and the blame for the trouble lodged where it belongs.

There is however a feature connected with this trouble, to which we wish to call the attention of our readers, and that is the course pursued by

THE GOSPEL MESSENGER AND D. C. MOOMAW

in regard to this matter.

The Messenger, and the more intelligent adherents of the German Baptist church, are well aware that they cannot afford to discuss the true issue which resulted in division, and cannot defend the course pursued by annual meeting in its unjust legislation, and the partial and inconsistent manner by which the "leading Elders" execute the rules of the church, and they have therefore determined upon a course of policy for their own safety, and that is to assume a Pharisaically dignified ignoring of the Brethren church and the BRETHREN'S EVANGELIST. They seek to make the impression on their readers that they are

THE BRETHREN CHURCH,

and that we are only a handful of Progressives, and that they do not reply to our challenge for

discussion, because it would be lowering their dignity to take any notice of us. They are so anxious to assume our principles and our good name that they violate the rules of language by printing the name brethren with a capital B, even when it is improper to do so, and persistently ignore their creed name upon all occasions. Then they have a host of Elders of which D. C. Moomaw is rather a refined sample, who fail not upon every occasion with great zeal and perseverance, both in season and out of season, to seek to impress upon the minds of German Baptists and Brethren alike, that the course pursued by the EVANGELIST in saying "ugly things" about "THE CHURCH AND ITS OFFICERS" and "ANNUAL MEETING" is "very wrong" and "unchristian," and showing a "wrong spirit" and so on to the end of the vocabulary of cant; and then in the same strain they fail not to extol the "wise" and "judicious" and eminently "christian" course of the GOSPEL MESSENGER, because it is "silent on these matters" and would "not stoop" to anything so low and undignified. We long since knew the "true inwardness" of the course pursued by the Messenger and its clique, and while we did not long for something to turn up by which we could prove to our readers what we knew to be facts, yet this circumstance—their first opportunity—affords us an opportunity of doing so.

Let the reader take a glance at the language of the dignified Moomaw in the columns of the high-toned Gospel Messenger, and read the words, "Sewage from the Progressive camp"—"odorous," "small brains," "and can't be boss" as applied to the Brethren church, and we sincerely and candidly ask the question where the EVANGELIST has ever used such slang, or where it has ever so magnified a personal and local matter, and tried to saddle the blame on the whole church and cause, as has been attempted in this case. D. C. Moomaw knows very well that if there never would have been anything more attempted by annual meeting authorities than to regulate irregularities of the kind above alluded to, we never would have taken issue with it. Neither have we ever claimed that we could by any means expect to steer clear of all church scandals, such as have been so notoriously prominent in the German Baptist church for the last several years. We never claimed that the annual meeting did wrong in expelling members for a violation of the Gospel, because it never did too much of that kind of work, what we do complain of is, that it has been expelling hundreds of members without cause, or for causes that were no violation of the Gospel of Christ. This is one of our causes for complaint, but we have others equally potent, which we would be ever so anxious to discuss with them if we could induce them to step down from their assumed dignity to engage in discussion with us. We hope, however, to hear nothing more of this high-toned cant until the Progressive sewer is well cleaned; by the one who has undertaken the job because he relishes that kind of work—Elder D. C. Moomaw.

## A WORKING MINISTER.

We give below an extract from a private letter, written by one of our ministers, which shows what a live minister is capable of doing, and it also refutes the idea that some entertain, that a supported minister who devotes himself entirely to church work, necessarily, has very easy times. It will be seen that our brother is not the kind of minister "who sits in the shade all week in order to prepare a thirty minute sermon for Sunday morning," as has been remarked, in an ignorant thrust at a supported and educated ministry. This is what our brother writes us about his work:

"This last week I preached five times, each time at a separate place and from five to eight miles apart. On Friday I came home after meeting, sick, \* \* \* The doctor patched me up so I was able to preach a funeral at 9 a. m., next morning, (Saturday). Then another appointment in the evening, six miles from home. Drove home by 10:30 p. m., and then off again on Sunday morning, and then preached here again at night. I was pretty tired on Sunday evening. To-day I am resting, to-morrow I have an appointment eighteen miles away. Next day, four miles further. Then I am through, perhaps, for this week, until Sunday, with the exception of writing for the BRETHREN'S EVANGELIST, and preparing two sermons for Sunday. That is the way I am worked. I believe the Lord will strengthen me, for I hardly know what I should do if my health should fail. This winter, if I am spared, I expect to hold five series of meetings."

We hope the Lord will spare him, and we hope too that such faithful and disinterested labors will be appreciated by the brethren in a way that will encourage him in his work. The future of the church depends upon the number of such laborers she can place in the field, and we can as truly say that the future of the church depends on the encouragement such labors receive from the laity. The time is past, when the church may console herself as having done her duty, by simply electing a long bench full of so-called preachers, and then allowing them to shift for themselves. One such preacher as the above, supported by the church, will do more effective work than a dozen

men will do who are not thus supported, and with less sacrifice of temporal interests.

It is the poorest kind of economy to put six men to work on at a job that one man could do much better; even if the burden that should be borne by the whole church, could be properly borne by those six or a dozen who constitute the "Ministerial force." A minister wants to feel that his brethren who are associated with him in the work are equally interested in it, with him; and that his labors are therefore not in vain. For a ministers work will be measured not by the number he gets into the fold nominally, but by the number who are willing to testify to Christ by helping it along. There is nothing so discouraging to a minister than to find that the members in his congregation, have no concern for his welfare, or for the good of the cause for which he is laboring. It makes him doubt in the genuineness of their conversion, and consequently doubtful of his own efficiency as a minister.

His flock is the "Fruits of his ministry," and it is poor encouragement for a minister to labor, when he finds that the fruits of his labor are of no value to the service of his Master, being unprofitable servants and barren trees, fit only to be plucked up and cast out. And what else can a minister hope for in a membership which manifests no sympathy for himself or his work. "Bear one another's burden and thus fulfil the law of Christ."

## Editorial Miscellany.

Beware of the "Lying Tongue."

Judge not that ye be not judged.

Prove all things and hold fast to that which is good.

With whatsoever measure ye mete it shall be measured unto you again.

The German Baptist annual meeting will likely be held in Lancaster county, Pa., next year.

Charity as well as justice compels us to believe a man to be innocent until he is proven guilty.

Subscribers wanted for the BRETHREN'S EVANGELIST. Only fifty cents for remainder of this year.

Zeal will not make up for lack of good judgment. The best cause will not prosper unless it is prosecuted with intelligence and tact.

There is no enterprise so worthy of the intelligent and full employment of all our faculties as the work of saving souls from death.

We have just completed the printing of a nice and convenient form of church certificates, of which we will have more to say next week.

Have you discharged the duties assigned you as a member of that committee of one, to report church news and statistics for our Annual?

One of the peculiarities of the true church of Christ is that she retains the good and expels the bad. The reverse is true of an apostate church.

Samuel Fightner, a member of Bishop Irvin's church, at Beech Grove, made a speech at the Pioneer picnic held near Wooster a few weeks ago.

This world is literally strewn with wrecks of fortunes and of fame, caused by people trying to engineer other people's business rather than their own.

The EVANGELIST is worth the price asked for to close of volume just for the Children's department. And that is not all there is of it by any means.

We pity the christian that is too lazy to get up on Sunday morning to attend Sunday school, and who eats too much dinner to attend the evening prayer meeting.

W. J. Swigart, of Huntingdon, Pa., has been across the border to Canada. Whether on a missionary tour, or for pleasure, or for profit, our informant does not say.

Brother Isaac Kilhefner will preach, the Lord willing, for the Brethren in Covington, Ohio, on Saturday evening, and Sunday morning and evening, September 20th and 21st.

We run short of papers last week before we got to the end of our mailing list. Nobody to blame. At least we have not been able to find with whom the blame should rest.

A church is weak or strong in proportion to the individual holiness of its members. Numbers are of no account without a corresponding degree of love and zeal for Christ and his church.

Twelve years ago twenty-seven men constituted the committee to translate the Old Testament. Twelve of these have since died. It is expected that the revision will be given to the public next year.

We notice that David Irvin, son of Bishop George Irvin of the German Baptist church, and also a minister, took a prominent part in the East Union Sunday School Convention, Wayne county.

France and China are at war. How long and bloody it will be, will depend on China's perse-